

The ANSGAR LUTHERAN

Why . . . ?

The Problem of Tragedy

By a Hospital Chaplain

Two days before Christmas, walking past the nurses' desk at the hospital where I serve as chaplain, the head nurse said, "I've never seen you. I wish you would see." She paused and she continued, "His son was killed in a car wreck about a year before last, and he's very bitter. He talked terribly to the doctor last night. Blamed him for not saving his wife, and he has been talking about suicide."

After listening to further details of the accident I went to the man's room. He was in a deep sleep, having been badly bruised himself in the accident.

The next day I returned. As I walked into his room, the patient, a fifty-five-year-old man with heavy frowns and a scowl upon his face, gave no sign of interest or welcome as he watched me sit in the chair beside his bed. "I'm Mr. Dicks, the chaplain in charge of the hospital. The nurse told me about your accident and your wife. I wanted to tell you I'm sorry and just sit with you for a while."

His face relaxed slightly, but there was no eagerness in his voice, no lessening of the tension in his face as he said, "That's nice of you, chaplain . . ." I do not recall my next words, but I do remember that neither of us said anything.

He turned on his side to me and tears ran slowly down his face. Later, he said, "Bet-

ter for me to be lying dead. We have a small child . . . with his aunt in New York . . . My insurance would have taken care of them."

His comments came slowly and with difficulty. Presently I rose and said, "I'll see you again soon." He thanked me, and I left wishing that I might have shared his heavy sorrow with God through prayer, but not daring to in the face of his heavy and resistive mood.

The following day, before I reached the hospital, another nurse called me saying that a patient, whose wife had been killed and was being buried that afternoon in New York, wished to see me. She did not know that I had spoken to the man the day before.

As I walked toward his room I remembered another conversation some years before, when I had gone to another man's room in another hospital, after a hotel fire in Chicago. That afternoon, so I had heard, his wife and twenty-year-old daughter, killed in the fire, were being buried in Ohio. That man had responded to my introduction with tears in his eyes and said, "This is the second time I have buried a wife and daughter the same afternoon. Another wife and daughter died in the flu epidemic of eighteen. This is too much . . . too much to happen to one man in a lifetime."

Why?

That conversation had taken place nearly ten years before, but it came back to me clearly as I approached the room. He greeted me, not with cordiality, but with a dull friendliness. I sat down and he began, "Chaplain, I have been rebellious against the universe and God, and I have thought about killing myself. I keep asking over and over again 'Why? Why her? Why not me?' The child needs her . . . I am a good driver. I have never had an accident before. Two other drivers . . . one without a tail-light, stopped on the highway and another hit him, throwing his car across the road. They had no signals out. In the dark I could not see them . . . I tell myself, 'If I had only stopped earlier for the night, or stopped for gas or something'; but then I realize it would have happened anyway."

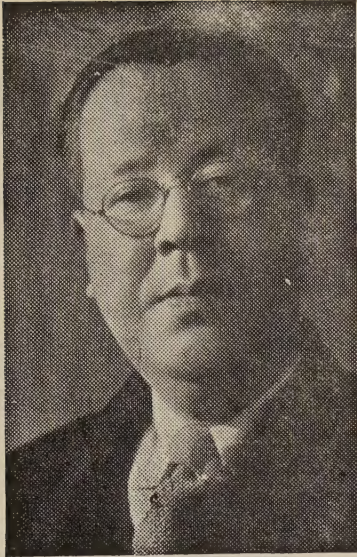
Here we have what is probably the most crucial problem that the religious person faces, and one that religion has struggled with throughout history. Why do the things happen that do happen, especially the tragic, premature death of loved ones?

I left that room and went downstairs to the children's ward to speak to a young mother and father as they waited in a semi-dark room. The father paced the floor, holding a fourteen-month-old child who had been diagnosed as having leukemia. Eagerly the mother explained to me about the child's illness, and the long hours of waiting.

As I walked down the hall from the children's ward, a social worker greeted me, "Come and speak to a

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News and Notes



Rev. H. Inadomi

Dr. Hajimi Inadomi

Dr. Inadomi was very close to the heart of our people. He had received part of his training at Dana College. He was the special missionary to Japan by our Synodical Luther League till the time of the second World War. He had visited nearly all our congregations. Pastor Paul C. Johnson had sent us an obituary, which we print in full.

Dr. J. M. T. Winther preached the funeral sermon.

Dr. Hajime Inadomi was born November 13, 1893 in Kurume, Japan, where he spent his childhood years. As his home was close to Dr. Winther's he came to know Dr. Winther and looked to him for inspiration and guidance. Through this experience he began attending the Kurume Church.

Pastor Yonemura of the Kurme Church also did much for Inadomi during these early years. By the prayers of this Japanese pastor his faith grew and on March 31, 1908 he was baptized. He thus became the first pupil of the Kurume Church Sunday School to be baptized.

After baptism he became an active Sunday school teacher and Luther League member. During this time he spoke to others about his faith and prayed sincerely that God would lead him into the right path of service for Him. Realizing that God wanted him to be an Evangelist he began preparing

for that field. Dr. J. P. Nielsen and Dr. Winther did much to influence him in this decision. In 1911 he made preparations to go to America to study and in September of that year he arrived in Blair, Nebraska to attend Dana College.

After graduation from Dana he went to Roanoke College and from there to Southern Seminary in Columbia, So. Carolina. He also studied at Mr. Airy Seminary and Biblical Seminary in New York.

After his ordination in America in 1922, he returned to Japan, and became head of the Religious Department of the Kyushu Secondary School located in Kumamoto, Japan. He also taught courses in the Seminary also located in Kumamoto at that time.

In August, 1932, upon the death of the Principal of the Kyushu Secondary School, he was appointed principal. This position he held for many years actively serving his Church. During the war years when it was difficult to maintain Christian work in Japan, under Inadomi's leadership the school kept its Christian emphasis. After the war, in 1947, he was appointed by the Japan Lutheran Church to become pastor of the Osaka parish where he served until this year, 1955, when he was assigned by the Church Convention to become professor of the Lutheran Seminary in Tokyo. In September of this year he and his wife moved to Tokyo to take up his professorship in the Seminary.

Last December during the busiest season of his work he suffered a heart attack. From that time his heart became weak but he kept his usual pace of work. He continued his tasks at the Kobe Bible School, untiringly helping friends, students and faculty alike. He knew no rest, keeping up with his work. When he moved to Tokyo this September he attempted to keep up his fast pace but he became too weak. In October he entered the Tokyo Seventh Day Adventist Hospital. It seemed he was slowly recovering when instantly on October 23, 1955 he was called to rest. He was 61 years of age when he died.

Throughout his life he was a leader for the Lutheran Church. In April,

1929 he was representative of the Japan Church to the LWF meeting in Copenhagen, Denmark. In 1931 he visited China as representative of the Church to an Asian Conference there. In 1948 he traveled to Norway as special lecturer. On his way back to Japan he and his wife passed through America again.

He served on various committees and functions for the Church during his ministry. At the time of his death he was actively engaged in Lutheran Unity proceedings in Japan. He dreamed of a united Lutheran Church in Japan. This and self-support for churches in Japan were problems close to his heart.

The death of Dr. Inadomi came as a great shock and was considered a great loss not only to the Lutheran Church in Japan but to all Christian Churches in Japan as well as churches in foreign lands.

Dr. Inadomi has gone to his reward but the Church of Japan will continue to revere him in furthering the cause which he strove to foster.

He is survived by his wife, four sons and one daughter.

Camp Douglas, Wis., Sidney, E. Jorgensen, pastor. 44 new members were received into the congregation during the year. The greatest event was the dedication of the new church in April. They have a debt of only some \$9,000.

Trufant, Michigan, Pastor E. LeVine Many things have transpired since we were last heard from—the latest has been "Open House" at our new parsonage which was held Friday and Sunday evenings, and also Sunday afternoon—the entire community was invited to come and visit. Rev. and Mrs. LeVine and two small sons, moved into their new home two weeks ago.

Most of the construction work was done by Rev. LeVine, and donated labor. According to plans drawn by our pastor and the building committee of which Kenneth Miller was chairman also Harvey Christensen, our church president, Mrs. Hugh Rose, Mrs. George Sherman, Alton Hansen, Joe Nielsen and Robert Johnson.

The parsonage, a \$20,000 home, was
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Spencer, Iowa

Editorials and Comments

LUTHERAN HERESY TRIALS

Before we have written about the trials of the Northwest Synod of the United Lutheran Church of pastors, George Crist, Jr., John H. Gerberding, Victor K. Wrigley, all of Wisconsin. We maintain the time that the United Lutheran Church would be able to handle this without resolutions from the outside. We still believe that. The Christian Century, November, tells its readers that it is shocking to the church at large, "That there should be Christians within the United Lutheran Church who have been unaffected by all that has happened in biblical and theological studies, and so limited in their own Lutheran-ness to think it necessary or even possible to judge Lutherans so absolutely."

Our readers should know that these men have promised to teach and preach according to the Lutheran confessions. The Lutheran confessions state certain things that we hold to be the truth of the revealed Word of God. If a pastor denies some of these truths, then he forfeits his right to be a pastor in the Lutheran Church.

A man cannot promise to teach and preach that Jesus is the Son of God, "crucified, descended into the third day he rose again from the dead;" and then go out and say that he does not believe that and teach something else. He has the liberty to change his mind, but he has been called to serve a congregation and teach according to the constitution of the church. If he finds himself in disagreement with the constitution, it is honorable of him to say so and resign. It is not honorable to lead the people away from the teaching of the confession.

There is no encroachment on a man's liberty. He is protected for his divergent views, but no firm will want a representative of a firm who tells prospective customers that what he is asked to sell to them is no good.

There may be different views on a number of things within the Lutheran Church, but the main body of the teachings such as we have it in the Apostolic Confession or Creed must and will be maintained.

I have said before that it is natural that men studying theology should be tempted to deviate from the teaching of Christ and his Apostles. Ever since the time the Apostles men have been thus tempted. But the Holy Spirit through the Word of God has constantly pointed out and directed the church into the right faith. It is dangerous when men begin to think that they or their special views are the voice of the Holy Spirit.

Let us also think that the Christian Century is wrong when it states: The trouble with Crist and Gerberding and Wrigley is that they believed what they were taught in their Lutheran seminaries." Such a statement seems pure nonsense. If these three men believed what they were taught, all the rest of the students in these seminaries who have become pastors must have deviated from the teaching of the seminaries. Why don't they write with the three men?

This heresy incident serves as a reminder to all pastors and to all seminaries that there are certain truths which we are bound. Cut yourself loose from these truths and you get into trouble. The seminaries must more keep a close watch on their students and on their faculty members that the pure gospel is taught.

THE ROMAN CATHOLIC CHURCH AND OUR THANKSGIVING DAY

The Roman Catholic Church cannot truly celebrate our American Thanksgiving Day. Any one who reads the story of our Founding Fathers starting with the Pilgrims who settled on Plymouth Rock, will find that it is inspired with the spirit of liberty and faith in God, and that it is deeply rooted in Protestant tradition.

The pictures of the early settlers celebrating Thanksgiving show no priests, but they show humble people on the way to their churches with their Bibles to worship God.

When we thank God for his blessings let us not forget that those blessings in our land are traced back to Martin Luther and the Protestant Reformation.

We only need to think of South America where the Roman Catholic Church got to dominate. The countries there have little or no religious freedom, and they never made the cultural, social, political and economic progress that we have made in North America.

Suppose the Roman Catholic Church became the ruling church in the United States, our Thanksgiving Day would disappear, because the heritage and the principles of the early settlers would be ignored. Our democracy would disappear.

In our last week's editorial we referred to Rudolf Thiel's recent biography of Luther. What a tremendous struggle Luther fought for evangelical freedom. What an opportunity we miss if we do not try to win our Roman Catholic friends, who are still living in papal ignorance and error.

During the Advent season we are warned by Jesus to watch. Let us watch our faith and our evangelical freedom. But we can only do that by proclaiming that faith to those who do not have it.

LUTHERAN HISTORY MADE IN AFRICA

An All African Lutheran Conference opened November 13, at Marangu, Tanganyika, East Africa. More than 5,000 people attended the opening day festival. This is the first Africa-wide gathering of any kind in history. There are about one million Lutherans in Africa. They were represented by 150 delegates from nine African countries. There were Danish, Finish, Icelandic, German, Norwegian, Swedish and American missionaries serving in three countries.

Bishop Hanns Lilje of Germany, president of the Lutheran World Federation preached at the Sunday morning worship.

Throughout the conference, four languages were used officially, namely; English, Swahili, French and German, into all of which every speech was translated simultaneously.

The actual mother tongues of the delegates at this conference include Bacama, Afrikaans, Nama, Schambala, Sepedi, Chagga, Oshiuambo, Zulu, Swazi, Galia, Sesuto, Sesotho, Cishona, Tika, Gbande, Malagasy, Baya, Loma, Pare, Amharic, Wallamo, Kibena, as well as English, German, Danish, Norwegian, Finnish, Swedish, French and others.

The delegates and guests from Ethiopia, South Africa, Southern Rhodesia, Madagascar, French Cameroon, Nigeria, Kenya, Tanganyika, Southwest Africa, Liberia, Switzerland, Sweden, Great Britain, Germany and the United States, will be housed in the dormitories of the Teacher Training Center and the Lutheran Girls' School in nearby Ashira. A small room is available near the conference site for private meditation.

Cooking for the conference is done in huge cast-iron kettles supported by rocks over open fires and on some small one-burner kerosene pressure stoves.

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THE PROOF OF FAITH

By Henry M. Hansen

The Apostle James emphasizes in his Epistle the importance of proving our faith in action. He is not minimizing the importance of faith when he lays stress upon being "doers of the Word." He is actually saying, "Prove the genuineness of your faith by good works." Is that not what he is saying in chap. 2:18, 26? We read, "But some one will say, You have faith and I have works." Show me your faith apart from works, and I by my works will show you my faith. . . . For as the body apart from the spirit is dead, so faith apart from works is dead." Faith and works tie together to make a true Christian as much as the spirit and body do to make a living person.

That which determines whether a congregation is spiritually alive or dead is whether or not its members have enough spiritual concern for their fellowmen to present themselves and their pocketbooks to the Lord to carry out a practical Christian ministry to the bodily and spiritual needs of their fellowmen.

We have been signally blessed both temporally and spiritually here in America. We are better off than any other country in the world. In saying so the writer is fully aware that the harvest is not so plentiful in certain areas of the country as last year, but these same areas have been richly blessed other years. Areas where there was a shortage last year have good crops this year. Some parts of our country have not suffered crop failures for years. All in all, none are suffering in America. We are the favored nation amongst all nations. Let us humbly acknowledge this with grateful hearts, but let us, also, acknowledge that such favors place upon us a great responsibility, as well as opportunity, to present the truths of the Gospel to others who are in need by word and deed.

We who live in America have food, clothing, money, and opportunities which are lacking in other parts of the world in a very marked degree. The situation elsewhere is desperate. There are millions of homeless refugees who do not have the necessities of life and have no way of providing them **due to no fault of their own.**

Our Lutheran Church in America, including the churches of the National Lutheran Council and the Lutheran Church—Missouri Synod, has a most effective program set up to meet the needs of the refugees throughout the world in a temporal and spiritual ministry. There is no program as efficiently managed and administered as that carried out by the Lutheran Church through Lutheran World Action; Lutheran World Relief, Inc., with its two branches of service, namely the Clothing Drives and the All Lutheran Food Appeal; and, the Resettlement Program which processes refugees to the congregations upon their request.

Space does not permit an adequate review of actual situations in the world that are a crying need help to Christians in America and come to us as "Macedonian Call" came to St. Paul, "**Come over help us!**"

The writer would like to bring some figures gathered from various representatives of the Lutheran churches who have first hand knowledge of the situations. Certainly our representatives must be permitted to speak to us as the voice of God from the areas of want.

The Rev. Harry Wolf, Ex. Director of Lutheran Charities, Detroit, Mich. was one of six pastors sent to Germany and Austria by the National Lutheran Council. Speaking at our Illinois District Convention at Edmore, Michigan, he reported that there are 10,600,000 expellees and escapees from the East Zone of Germany that came into West Germany where the population was nearly 50,000,000 in 1953. Four out of five of these refugees are Lutherans. For spiritual reasons they hazard their lives to get away from communistic Russia's domination.

Rev. Wolf said that this influx of refugees resulted in a density of population of 208 persons per square mile as compared, for example, with 109 persons per square mile in Michigan where the population is 6,300,000 in an area of 58,000 square miles.

The situation has become serious. At the end of 1953, 615,000 persons were receiving unemployment compensation; 1,371,000 persons received social and public welfare support. This is almost 2 million people living on welfare. At the end of February 1954, 2,042,000 unemployed were registered in West Germany, among them 421,000 escapees and expellees. People with special skills, farmers and farm hands have almost no prospects of a job.

Among the 1953 escapees and expellees there were 146,000 young people of which 69,000 were children under 14 years of age. Refugee youth problems are serious.

The housing problems, the unemployment situation, feeding and clothing of these people is most certainly a burden to the West Germans. They are taxed to the limit in attempting to meet the needs. They are doing a stupendous job, but they need our help.

Then there are 900,000 refugees who lost their lands and are living under an uneasy truce. There are 2 million refugees in Formosa from the mainland of China and 500,000 in Hong Kong who fled from communistic China. There are millions suffering from the ravages of war in Korea.

Does this mean anything to us? It ought to, when we consider that most of the refugees sought to come under Christian protectorates. The Arab refugees are a large number on the record of the United Nations since the U.N.

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Church News from here and there

ing of American Foreign s to Be Marked Next Year

Amstow, Mass. (RNS)—Of Williams College and several ant denominations are making o observe the 150th anniversary ear of the beginnings of the A- foreign mission movement

foot monument that has stood Williams College campus for 88 commemorates the event. It marks of a haystack under which five as students sought shelter from en shower in 1806 and, while out the storm, dedicated their o "the service and well-being ble in foreign lands across the

Five went on to Andover Theo- Seminary and in 1810, along x other Andover men, formed t American Foreign mission a- the American Board of Com- ers for Foreign Missions. The s the overseas mission organiza- the Congregational-Christian es.

of the original five, the Rev. Richards and the Rev. Samuel J. were pioneering American Pro- missionaries abroad. Mr. Rich- rved in Ceylon until his death n 1822 and Mr. Mills in Africa e died in 1818. Before going out ra, Mr. Mills also did pioneer r the American Bible Society in o and Mississippi River valleys lped found some of the first for Negroes and Indians.

rd member of the group, the arvey Loomis, worked as a r" missionary at Bangor, Me., at was an outpost and another, r. Francis L. Robbins, did simi- rk in New Hampshire. The e Rev. Byram Green, left the r in 1843 to enter politics and cted to Congress.

six Andover men who joined e original five in forming the n Board also made names for ves in the mission field. Three , the Rev. Samuel Nott Jr., the oniram Judson, and the Rev. Rice, sailed for Calcutta, India, with the Rev. Gordon Hall. er three were the Rev. Ansel e Rev. Cyrus W. Gray, and the muel Newell.

memorial Haystack Monument n its face a replica in relief of stack incident and is surmount- globe.

Lutheran Council Plans Radio, TV Department

New York—A Department of Radio and Television will be established by the National Lutheran Council on Jan. 1., it was announced here.

Five of the eight groups participating in the NLC will cooperate in the department, a secretary for which is expected to be named in February.

The participants are the Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, United Evangelical Lutheran Church and Lutheran Free Church.

One function of the new department will be to coordinate radio and television activities of the five bodies and conduct joint research in program planning, teaching, techniques and financing.

Another aim will be to assist local pastors in more effective use of broadcasting facilities. The department also will make available to the participating denominations recordings, scripts, films and other program materials.

51 Presbyterians Back Ordination of Women

Philadelphia, (RNS)—Fifty-one of the 256 presbyteries of the Presbyterian Church in the U.S.A., including the first and third largest in the country, have voted in favor of ordaining women. Only three presbyteries have thus far rejected the proposal.

The overture was sent down to the presbyteries by the Church's 167th General Assembly which met in Los Angeles last May. Approval by a majority of the presbyteries is required to make it Church law.

Ordination of women has twice been rejected by the presbyteries in the past century. In 1930 the vote was 108 for and 170 against while in 1947 it was 100 for, 104 against with eight taking no action.

Both the Philadelphia Presbytery, largest in the nation with more than 93,000 members, and the Pittsburgh Presbytery, third largest with more than 78,000, voted in favor of ordination despite adverse recommendations by their committees on overtures.

The proposal has not yet been acted upon by the Los Angeles (85,000), Chicago (66,000), or Detroit (48,000) Presbyteries, the second, fourth and fifth largest in the country. Three others of the larger presbyteries—New York (N. Y.) with 33,000 and Blairsville (Pa.) and Washington (D. C.), each with more than 21,000 members—have approved the ordination.

Historian Warns Government Encroaching on Religious Field

Minneapolis, Minn. (RNS)—A warning that the federal government is encroaching on the field of religion was sounded here by Henry Steele Commager, noted historian.

He called it "an ominous development" that in recent years the United States government has entered fields previously "thought immune from government invasion"—areas of the press, religion, education and association.

The pressures on the churches, he said, have come through Congressional committee action and blacklisting of liberal churches and clergymen.

The historian cited the Velde committee in the case of Methodist Bishop G. Bromley Oxnam.

"The press as a whole was remiss in not seeing the nature of the problem," he said, "in failing to make clear the danger to the people and to the government and even now in failing to relate the fight for its freedom to the fight for freedom of the civil servant, of the applicant for a passport, of the teacher and preacher."

If private enterprise dries up in the intellectual and spiritual realm, it will die of itself in the economic realm, Mr. Commager said.

"If we once get a government strong enough to control men's minds, we will have a government strong enough to control everything else," he concluded.

Mr. Commager expressed his views in the annual memorial lecture sponsored by the CIO Newspaper Guild of the Twin Cities and the University of Minnesota school of journalism.

Sees Sunday School Used As 'Substitute Baby Sitter'

Minneapolis, Minn.—Some parents use Sunday school as a "substitute baby sitter" so they can pursue a more relaxing Sunday activity than caring for their children, a clergyman told a conference on juvenile delinquency here.

The Rev. Henri A. Guiley, rector of St. John's Episcopal church, said one of the most stubborn causes of juvenile delinquency is the disappearance or weakening of parental supervision.

There was general agreement among the social workers, school officials, clergymen and representatives of civic groups that juvenile delinquency merely is a surface result of deeper social and emotional family conditions.

CONCERNING TRINITY SEMINARY

Where Can Trinity Seminary Best Serve the New Church?

By Dr. C. C. Madsen

In his statement (ANSGAR LUTHERAN, 21 November, 1955) concerning the issue of Trinity Seminary's status with respect to the approaching union of four of our Lutheran Synods Pastor Alvin Petersen, Chairman of our UELC Board of Education, invited "free discussion of this vital issue." The present article is submitted as one appreciative response to this invitation and in the conviction that this issue is vital. It merits careful consideration not merely as it concerns the fate of Trinity Seminary but also in connection with matters of greater import as we look forward together to the total program of the merging churches.

The uniting Synods have already agreed that "the concept of one theological seminary for the church shall prevail. The theological seminary will function on a number of campuses." The proposals concerning Trinity Seminary raise the question, "on how many campuses?" Our Board of Education has agreed, as Pastor Petersen indicates, that it should "seek out the possibility of relocating Trinity Seminary in a new territory where it might become the nucleus for a new seminary which could then serve the 'new' church," and that it should explore this possibility in consultation with the Boards of Education of the other churches.

The purpose of our remarks here is to suggest that our Synod and the others involved give consideration to the service a theological seminary can render to the church. Obviously the primary service is to train men for the increasingly varied types of ministry in the church. Whether this training can always be given most effectively by concentrating in larger groups on fewer campuses is an open question—but it is not our purpose here to discuss this issue.

There is, however, another type of service in which a seminary renders a significant contribution to its church, particularly in the more immediate area of its campus. In a very practical sense it functions, through its faculty members and students, as a "service center" to the church. In every seminary these men are constantly called upon to supply pulpits for occasional or prolonged vacancies, to provide speakers for special festivities and celebrations, to address conferences of pastors, layworkers, church school teachers, to assist parishes in surveys, Luther League work and in many other activities.

The extent of this service is suggested in the record of our program at Trinity Seminary. Numerically, we are quite small. This year we have four teachers on the faculty and fifteen students in residence. In evaluating the figures we are about to present it should also be borne in mind that it is the policy of our seminary ordinarily not to give preaching assignments to the first-year students (of whom there are five this term) and to limit assignments of Middlers and Seniors to every

other Sunday. There have been a few occasions when we have had to transgress these rules to meet all requests, but normally we observe the policy. Now let us look at the record.

To make the picture more concrete we will note the figures for the month of October just past. October is usually a busy month, but from requests still coming in it appears that the record for that month will be fairly typical. During the five Sundays in October the four teachers and twelve students who received assignments served at a total of 82 services in 35 different churches. Of these parishes 21 are in the UELC, 12 in the ALC and 2 in other bodies. Of these churches 6 are without a resident pastor. We are constantly providing regular pulpits and confirmation instruction to a number of such parishes—frequently, in recent years, to more ALC churches than to our own Synod—thus enabling them to carry on during a pastoral vacancy. We have received several expressions of appreciation from pastors and officials of other Synods, particularly from the Central District of the ALC, for the assistance we have been able to render during their vacancies since distance makes it impossible for them to receive such service from their own seminaries.

Looking again at our record, a bit more extensive, we find that in the past three months, August, September, October, our seminary has supplied a total of 233 services in 100 different churches, 23 UELC, 20 ALC and 7 others. If we look back over the past three or four years we find that our men have served in about 85 different churches within travel distance of our seminary, in some of them only once or twice and in others every Sunday for several months or an entire year or more. Two of our own UELC parishes now served by students have depended entirely on student service (with ordained faculty members supplying as needed for administration of the sacraments and other ministerial acts) for two or three years or longer. It should also be noted that the above figures do not include a goodly number of services provided by ordained men on the college staff, college deputations and occasional services by pre-theological students.

This factual report is submitted as a reminder that this aspect of a seminary's service is a significant part of its ministry to the church. Other seminaries are rendering the same service in proportion to their size and the needs of their surrounding areas. Each week brings us at Trinity a rather constant stream of letters, visits from church councilmen or pulpit committees, telephone calls (sometimes late on Saturday night in emergencies) and it is most gratifying to be in a position to respond to these requests. The record indicates, we

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E CANADIAN SCENE

By L. A. Kirkegaard

ew Lutherans

of the factors of the Lutheran Church in Canada lays is the heavy immigration from Europe. Since beginning of 1948 a total of 133,535 Lutherans have into the country, the greater number of these German. Some time ago I visited a large Lutheran in Edmonton of the West Canada Synod, U.L.C. regular English service the pastor had an attendance of several hundred. I asked him how many came weekly German service. He replied, "About the number." Further questioning revealed that the majority of these belonged to this post-war immigration. The Canadian Lutheran Council is very interested in having these people assimilated into the Lutheran Church. The Lutheran Church in Canada numbered approximately 200,000 baptized members. If we only a sizable fraction of the new immigrants it mean a great gain.

expansion of the church, therefore, proceeds on plans. At the same time as Home Mission churches built in the expanding outskirts of the large cities, are made to win the newcomers from Europe. Consider an example the work of the American Lutheran Church in Calgary. The old congregation provides services in both English and German. A new congregation will soon be established in a part of the city where there are new homes and no church of any kind. Work of course will be entirely in English.

In this connection it would be well to mention what the Executive Director of the Canadian Lutheran Council suggested recently. At a Regional Home Mission Committee meeting, Dr. Earl J. Treusch pointed out that there was a mission field to the north where the Lutheran Church has hitherto ignored. As resources in the Northland are developed and the German influence becomes more pronounced it is necessary that the Indians and Eskimos are helped. The Catholics and the Anglicans have done most of the mission work so far, but the Canadian Government is ready to give financial assistance to any responsible church group who will enter this field which is so vast in area.

's Missionary Society Rally in Calgary.

In the forenoon of October 28th ladies from all of our congregations, some driving a distance of about 100 miles, gathered at Sharon Lutheran Church in Calgary. Because of its central location this church is so well called upon to act as host. Seven congregations were represented. It is good to see how the attendance at these rallies is growing from year to year. After the devotion the guests took part in discussion on each taking up a particular mission. The discussions were led by the district pastors. After the luncheon there was a report from each group. The main

speaker was Mrs. Luverne Tengbom, the wife of the pastor of First Lutheran Church in the city. She formerly served on the mission field of Nepal. She has the gift of presenting the point of view of the missionary. We need it, for we often simply take things for granted. Before the close it was unanimously decided to continue these rallies. The District W.M.S. President is Mrs. Eilert Castella of Red Deer.

A Visit to an Old People's Home.

We have an organization in Alberta known as the Lutheran Welfare Society. At present its executive board is in the throes of building a hospital for chronic aged invalids, but my account does not deal with that. Some years ago the society was offered the ownership of a hospital in the town of Wayne, Alberta. It was a generous offer but nevertheless the decision to accept it was a difficult one to make. When the hospital was built Wayne had a population of over a thousand, and it was built to serve the needs of the coal miners in the seven mines that then were operating. As the mines closed and people moved away the population declined to a tenth of its former size and this hospital became a liability. The location is bleak and desolate, and the offer had been refused by others. However, this Home serves a real need. Some of the miners who in happier days helped to build it are now its guests.

Some time ago The Danish Ladies Aid of Standard decided to pay the Home a visit. They came with a program consisting of devotions, hymn singing, the showing of colored slides. Then there was the coffee table at which the ladies brought out the cakes and pastry they had brought. It was a very successful afternoon. On the surface it is not much, visiting some old people, but how they enjoyed it! Outside were the bare hillsides of the valley in which the town lies, but inside there was warmth and friendliness. Much of the practical Christianity that is expected of us is like that, simple and ordinary things that do not take any special talent, but are so much needed.

Council Notes

The Canadian Lutheran Council met in Winnipeg on October 6th. The representative for our West Canada District was Pastor T. M. Hansen of that city. A report was submitted to the meeting on the appointment of two men as staff workers in the newly organized Division of Student Service. The Committee on Welfare was asked to make recommendations to the annual meeting of the Council in December, in order that there may be more activity in that field. An appreciation was expressed to the retiring Executive Director, Pastor W. A. Mehlenbacher, who has served during the first years of the Council's existence. His successor is Dr. Earl Treusch.

Overhauling the Parish Program

By C. S. Kloth

This lecture was given at the recent Pacific District Convention. We urge that it be read and discussed on the local level too. In some later issue we shall print a lecture by a layman, given at the same occasion.

The topic for this year, deliberately practical over against the theological and devotional subjects of recent years, implies that our church program is not functioning as well as might be expected. This is, of course, always true, but there may be particular times in our historical development when our program needs to undergo more radical surgery than otherwise. In the business world this is also true and obviously manifest in our time. So many of the old buildings, long useful in serving society, are being replaced with buildings that are not only modern in appearance but modern in devices, functional in service as we say nowadays. In the Church we are in the same position. To do our work most effectively we have to keep abreast of the times and make people feel that we are just as up-to-date and contemporary as the most aggressive business. Perhaps it is this idea of contemporariness, of keeping up with the times in order to meet the demands of the times, that the topic committee had in mind. At least this will be my approach to the subject of overhauling the parish program.

Specialization

One of the tendencies of our time is specialization. We are familiar with this in the case of the medical profession. With the tremendous growth of medical research and knowledge, as well as the demand for medical attention in unprecedented ways and the desire to give people the best the profession can offer, such specialization is hardly avoidable. There will always be room for the general practitioner, but even this type of physician can hardly be as general in his work as once was the case. He makes use of the specialist also because circumstances are such that the patient's best interest demands it.

What applies to the physician and all orders of life nowadays applies also to the Church. The Church usually moves quite slowly toward anything new and that perhaps wisely, but it is inescapable nevertheless that the Church today, if it is to be all things for all people and lag behind in no service, needs to consider the use of more people in its work.

We are thinking particularly of the load that the minister has to carry in our time, when church work is in high gear and makes great demands upon our pastors. While we have conveniences and devices for doing work faster than our predecessors and should therefore also have more time for different tasks, it nevertheless is true that many ministers are running themselves ragged and not accomplishing at all what they could and should. The average pastor has many meetings, within the congregation and beyond it, to attend. He is

always under the pressure of making calls upon members and non-members. And more and more he is conducting at least two services on Sunday, teaching adult classes and Bible classes, not to mention the reviving mid-week service. Besides this there are the hundred and one details in congregational life that demand his attention, bulletins and reports, for instance, to mention a couple. How much can we expect of our pastors and still expect that when they preach and teach they are to show that they have been hard at work to feed the flock? It would seem that to release the pastor for that which is his real function in the congregation, the Word, it would be a wise and considerate policy to plan ahead toward a wider use of assistant pastors and parish assistants of various types like parish workers and secretaries. Business has long ago come to such specialization and distribution of effort. Might it not be well for our congregations also to consider the necessity, for the good of the work, of making use of a larger staff?

Wider Use of Laymen

Along the same line is the idea of making a wider use of our laymen in the work of the Church. Where the staff cannot be increased this becomes the more urgent. Why should the minister have to run the mimeograph week after week because no one in the congregation knows how to do it or perhaps just hasn't seen that this is something some one in the congregation could do? Why should he have the responsibility of seeing that the choir is well supplied with singers each year? Why should it devolve upon him to do all the calling? It would be good stewardship for any congregation to put more of its people to work in the things they can easily learn to do. Part of the present evangelistic approach being developed through our missions is to develop lay consciousness for supplementing the pastor's efforts with the efforts of the laymen. Some of our congregations have already set up a program of year around evangelism that makes use of laymen. To get such movements started is one thing. The real pull comes when laymen tend to drop out and leave the work where it was before. One pastor told us recently that his hardest task in the congregation is to keep the lay evangelism program going. They have been making use of this device now for about two years. It is not easy in the complicated program of the Church, where we depend so much on unpaid volunteer effort on a part time basis, to carry out effectively this idea of putting people to work. But the challenge is there and we should work toward its fulfillment.

Church Finances

A third area where the overhaul method should per-

used is that of church finances. Churches never have too much money for an adequate work, not because their constituency is too poor, but because they get away with all a portion of its income. It is no doubt true that churches in general today are better off than ever. Except for that fact they would never have been able to venture out on the building programs that span the country, in large community and small. Most every congregation's list of contributors will show that there are those who are making substantial contributions to the work of the kingdom. The same list will show, however, that there are many more who are giving substantially at all. What they give is more a matter of membership than a real proof of it.

Because of this light giving that professional fund raising agencies, some out of a sense of real stewardship for the kingdom, have turned to the churches for their guidance and help in putting more money to work in the local congregation. Some folk object to these agencies on the ground that they are supposedly under pressure, and giving after all should rest on a personal relationship to God and the love one has for Him. These agencies, however, so far as we know them, understand what the motive is for Christian giving. And it is significant; they do not stress that the Church needs money to do its work, even if this is true, but are concerned with the individual's own Christian growth and development when they talk about "the need for the giver to give." That is sound stewardship, not that others need our service, but that we need to render it. Paul did not preach the Gospel merely because the world needed his voice. "Woe is me if I preach not the Gospel" expressed not merely the need he saw in others, but it expressed his own need to use the Gospel for his own growth in grace. All of us are here thru using our talents. And if we have a specific talent, we had for his own growth in grace. All of us have every talent. It is not inconsequential at all when we are little givers. They are hurting themselves by secondarily hurting the work.

Whether we employ fund raising agencies or do the work ourselves (which incidentally the most of us do not know how to do), somehow we do need to enable people to give that which they have been given. You can distinguish, if you will, between giving on a basis of grace and then giving on a basis of legalism. The difference is that grace and law can never be separated because love is the fulfillment of the law. There is a duty that rests upon the need of others and our own need to meet their need through the Gospel. We are under no illusion also in the matter of giving, just as we are under no compulsion to love all men, to help them, to pray for them, and bring them that which we have received in Christ. It certainly cannot be said that but rather it is compellingly right, to grow in the grace of giving and to do it under the guidance of those who have the know-how of confronting

all our people, and particularly the fringe givers, with a program of greater giving.

Better Church Buildings

A fourth area of overhaul we do not need to say much about because this is already going on in so many places. Congregations have set their hands to improving their talent in the way of improved facilities, often times in the form of new buildings. Some of us know from experience how a new church with parish facilities can stimulate interest and growth. If new churches help us to reach more of our generation, as they most certainly do, then new churches are important, not primarily because they are new, although this is a factor, but because of what they have to offer in a better location and better facilities and appeal. It is a wholesome experience, and oftentimes just the lift a congregation needs to get a new urge to work, to venture out on some kind of building program. In this connection it might be said too that a congregation should never be through planning for tomorrow. It is a good thing to be looking at the future constantly, trying to anticipate what we can and should do tomorrow. We should never be satisfied that now we are thru and now we have done our duty.

What facilities the Church should have we will not consider here except to say that they should serve the preaching, teaching, and social mission of the Church. The first two are primary, but the social aspect of a church's life can hardly be ignored in our day. A layman once put it this way: "Those who worship together should play together." This does not mean that we are to make institutions of fun out of our churches. But if the recreational and social life of the church can support the sense of belonging together, it has at least a contribution to make toward building up the Church. This can, of course, never be anything more than incidental. The real work in any congregation lies in what it does with the Word.

The Sunday School

The final area upon which we will touch is a new approach to the Sunday school. I dealt with this some months ago in TAL under the heading: "The Family Service." One of the basic aims of a Sunday school is certainly to teach those who come to worship to worship in the worship forms of the Church. This the Sunday school has failed to do. The very expression, Opening Exercises, has something academic about it and is far removed from the worship of the Church. As a result, when children are thru with Sunday school, the most of them know nothing about the worship of the Church because they have not been taught to observe this. The Roman Church has been wiser than the Protestants in this matter. It teaches its smallest children to go to mass and in the process in a simple way teaches them by word and illustration what happens during the Mass. We have been content with opening exercises and a period of class instruction that makes nothing clear about the way we worship. We would do well, I

(Continued on page 15)

THE LUTHER LEAGUE

John W. Nielsen, Editor

Bible Characters

Five Of The Greatest

By John W. Nielsen

Moses

If Abraham has the distinction of being called "the friend of God," Moses has that of beholding God's glory. For this alone he would be entitled to a place among the "Bible greats," but there are other reasons, even though, as in the case of Abraham, there is also that which is not beautiful in his life.

Moses was the son of believing parents who cleverly delivered him from Pharaoh's terrible decree by placing him in a basket among the rushes that bordered the Nile. His hiding place was discovered by Pharaoh's daughter who instead of hurling him into the murky water took him home to be her son. There he was reared amidst the splendor of the Egyptian court with every advantage that might have been desired. Although he was cut off from his people, he learned well their past history and the covenant promise from his mother who served as his nursemaid during his early impressionable years.

Moses is forty years old when he appears again on the biblical scene. He is filled with glorious dreams of his people's future and overflowing with personal pride and self-confidence. Seeing an injustice being done to an Israelite, he takes the law into his hands and kills the abusing Egyptian! Later when he tries to intervene in a quarrel between two Israelites, he discovers that his crime is known and so flees to Midian. God could not use this proud and impetuous man.

Through forty years of shepherd life God worked a change. Moses was no longer so sure of his abilities. Instead he pleaded with God that he was not adequate for the great task for which God had chosen him. God, however, knew his basic qualifications and overrode his protests. Where Moses was actually wanting, God provided an assistant in the person of his brother Aaron. Trusting not in himself but in God, Moses was now ready for the dangerous and discouraging encounter with Pharaoh. Then came the terrible plagues, the provisions for the passover, and Israel's divine deliverance.

As leader of a vast multitude of people Moses now faced tremendous tests of faith. At the command of God he led the people into a blind alley from which there appeared no possible way of escape. Yet God delivered them and destroyed the enemy. Again and again during the desert wanderings, their water supply was exhausted only to be miraculously restored. For forty years they wandered in a land that could not possibly sustain them; yet God furnished food for each day. Confronted by such overwhelming difficulties and faced

by constant murmurings and open rebellions Moses trusted God and pressed on where the pillar led.

To Moses came the awesome experience of encountering God on the summit of Sinai. There he received the Law with all its directions for life and worship, and there, too, when he was discouraged, God renewed his courage by passing before him so that Moses might behold His back.

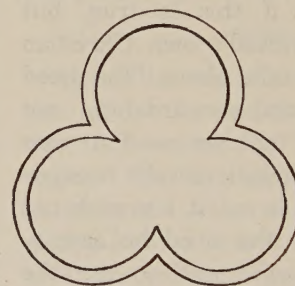
For one sin of disobedience he was denied entrance into the Promised Land, but before he died, God permitted him to view the long-sought destination at a distance.

Moses thus stands among the "Bible greats" as the human agent by whom God formed Israel into a distinctive nation and religion.

Symbols of the Church

The Trefoil And Other Symbols Of The Holy Trinity

By Stanley Hansen



One of the symbols of the Holy Trinity in modern Christian churches is the trefoil. It is a modification of three equal circles with the overlapping parts cut out. The three lobes are of equal size which denotes equality of the Three Persons of the Godhead. The basic part of this symbol is

the circle. The circle carries the idea of the never ending or eternal.

Another symbol of the Holy Trinity is the equilateral triangle which is probably the oldest and most common of the trinitarian symbols. The equal sides and equal angles of the triangle convey the idea of unity and equality.

Of these two basic forms there are many variations of each and combinations of both such as three interwoven circles, three interwoven triangles, a circle within a triangle or a triangle within a circle, an interwoven circle and triangle, the trefoil and triangle interwoven, and others.

Although the doctrine of the Holy Trinity was taken for granted by the early Christian Church, the word Trinity did not come into use until the Third Century at the earliest. There was no attempt at a symbolical portrayal of the Trinity until the medieval or early modern times from whence we have the origin of most of these symbols of the Holy Trinity.

(The author of this week's sketch is our Synodical Luther League Treasurer, Stanley Hansen, who is a junior seminarian from Poy Sippi, Wisconsin.—Editor.)

The Hymns Youth Loves to Sing

The Old Rugged Cross" moves up from tenth place sixth as six leaguers from Bethany Lutheran Church Spencer, Iowa report the result of their hymn poll.

Beautiful Saviour (96)

Holy, Holy, Holy (36)

Rock Of Ages (31)

Sweet Hour Of Prayer (27)

A Mighty Fortress (25)

The Old Rugged Cross (25)

Living For Jesus (24)

What A Friend We Have In Jesus (24)

Faith Of Our Fathers (23)

10. Onward, Christian Soldiers (23)

fourteen leagues with 184 leaguers voting have now participated in our hymn poll.

THIS WEEK'S ADVENT QUESTION:

Do I really believe that Jesus is spiritually present with me, knowing my every thought and seeing my every action?

FROM KEBLE'S "SECOND SUNDAY IN ADVENT"

Hush, idle words, and thoughts of ill,
Your Lord, is listening; peace, be still.
Christ watches by a Christian's hearth.
Be silent, "vain deluding mirth,"
Till in thine alter'd voice be known
Somewhat of Resignation's tone.

Think not of rest; though dreams be sweet,
Start up, and ply your heaven-ward feet.
Is not God's oath upon your head,
Ne'er to sink back on slothful bed,
Never again your loins untie,
Nor let your torches waste and die,
Till, when the shadows thickest fall,
Ye hear your Master's midnight call?

PEOPLE AND PLACES

ACROSS THE WIDE MISSOURI

The Bethany and Bethesda Luther League of Plainview, Nebraska, Virgil Anderson, pastor, went right to work on a project proposed at the recent Nebraska District Luther League Convention. On November 13th they presented an interesting and challenging Mission Program under the theme question, "What Is Our Luther League?"

Howell Peterson read the 46th Psalm and offered prayer.

The program was divided into three parts. The first part, "Organizations," was presented by Marlene Johnson. The poster she used first showed the Synodical Youth Board and then the nine districts and their respective presidents. Our own Nebraska District was enlarged and all of its officers shown. From this branch the local leagues of the Nebraska District with their locations designated. Then our own local league was magnified and its officers: Sandra Johnson, president; Larry Johnson, vice-president; Marilyn Johansen, secretary; Orval Johnson, treasurer were presented.

"Missions," the second part, was presented with a poster by Orval Johnson. The missions were divided into two areas, "foreign" and "American." The American missions, which were grouped into nine parts, made special mention of the happy fact that Pastor George Bertson is now our full-time Youth Director. The foreign mission part of the poster listed the projects of

our Synodical Luther League.

The third poster, "Local Projects," was presented by Marilyn Johansen. She first pointed out four main projects which occupied the four corners of the poster. They were Youth Sunday, the Mission Program, the One magazine promotion, and the Pocket Testament League. Other projects included contact with the service men, Christmas Chimes, Luther League library, bulletin board, Bible camps, training schools, district dues, and circuit rallies.

After the "Missions" poster was presented an offering was received for the mission projects of our Synodical Luther League.

(Pastor Anderson submitted the above news article. His league has also participated in the hymn poll. Such interest and cooperation are greatly appreciated.—Editor).

FROM THE LAND OF THE SKY-BLUE WATER

Over fifty leaguers from Edina, Minneapolis, Farmington, and Northfield, Minnesota gathered at Edina Lutheran Church for their fall circuit rally on November 20. Under the direction of the Farmington League the group took two Northwestern University religion tests. One was on the Book of Acts and the Epistles; the other was on church doctrine. Recreation was in charge of the Northfield League, and singing in charge of Edina. Pastor K. M. Matthiesen delivered the message at the evening worship service.

---Enrich Someone's Christmas With a Chimes---

BY THE FIRESIDE

[illegible]

(With apologies to the late Mr. Rudyard Kipling)

If you can come to worship every Sunday
Yet not make "churchy" things your chief delight,
If you can do your part in shop or office
In bringing others nearer to the light;
If you can talk, yet never pass on gossip
And keep the peace when hasty things are said,
If you can be the one that welcomes strangers
And make them feel that fellowship's not dead,
If you can reverence all that's good and lovely
And follow truth and holy ways of life
Yet keep your love of laughter and good humour
Nor be cast down when gloominess is rife;
If you can be the one who never grumbles,
Who's never heard to sneer or criticise,
But sees the world with all its faults and failings
With generous love and pity on your eyes;
If you can take a hurt and never show it
Nor have too keen a wishfulness for praise,
If you can do the job that others jib at
And keep it up through many weary days;
If you can fill that awful, sticky minute
With God's abounding beauty and His fun
Yours is the earth and everything that's in it
And, what is more, you'll make His kingdom come.

—M. C. Higgs in "The Sower"

MARTHA "power of God unto salvation."

—The Evangel

HISTORY REPEATS

When I was a boy, wealth was regarded as a thing so secure as well as admirable that almost every one affected to own more property than he actually possessed, because he wanted to enjoy the standing which it gave. Now on the other hand, a man has to be ready to defend himself against being rich as if it were the worst of crimes, and to keep on the alert if he is to avoid disaster; for it has become far more dangerous to be suspected of being well off than to be detected in crime . . . — Socrates, 354 B.C.—Quoted from **Christian Observer**.

HEAVEN

Life changes all our thoughts of Heaven;

At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place,
A home unhurt by sighs or tears,
Where waiteth many a well-known
face.
With passing months it grows more
near

It grows more real day by day.
Not strange or cold, but very dear—
The glad homeland not far away,
Where none are sick, or poor, or lone.

The place where we shall find our
own.

And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too
With all the strife and trouble o'er.

—Author Not Known

LET'S BLOW THE WHISTLE

The Church is a siding into which Christianity has been shunted to keep it out of the way of the traffic on the main line.

Every now and then the driver of the shunted train tries to get it going again (while his mates sit around drinking) and when he is feeling particularly bold, he blows the whistle!

Pierre Ceresola

MIND YOUR MIND

"As a man thinketh in his heart, so is he"

You never can tell what your thought
will do

In bringing you hate or love;
For thoughts are things, and their airy
wings,

Are swifter than carrier dove.

They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track to bring
you back

Whatever went out from your mind

R. W. Trin

GIVING AND GETTING

Sometimes a man works all his life, grows old, and never gets the thing he planned to get, and never knows the reason why. Yet, the reasons are simple. Too often he thinks only in terms of getting. Too often he only takes; he seldom gives. This is a life of giving and getting, but the element of giving comes first.

—R. & R. Magazin

"So what if your husband does snore?" said the neighbor. "Lots of husbands snore."

"Yes," sighed the baggy-eyed wife
"but my George is a ventriloquist
and he snores on both sides of me at
once."

A friend of ours has a son who is forever asking questions. Trying to rest after an exceedingly hard day, his father was beset with an endless stream of unanswerable questions from the little fellow.

"What do you do down at the office?" the boy finally asked.

"Nothing!" shouted the father in exasperation.

After a thoughtful pause. Will inquired, "Pop, how do you know when you're through?"

THE PROOF OF FAITH

(Continued from page 4)

responsible for making them homeless, even driving them out at the point of the gun. What impression can the Arabs have of Christianity from such action?

Dr. Edward Moll who administered Lutheran relief to the Arabs tells this incident. He was invited to dine with King Abdulla, now deceased, because he found out that parcels of food and clothing labeled L.W.R. came to the Arabs on the backs of a caravan of donkeys. The King wanted to know the motive behind these gifts. Dr. Moll told him that it was the love of Christ that contained Lutherans to send these gifts to commend their behavior to them. The King answered, "I have never had any use for Christianity when I think of how I have had to send Moslem soldiers to the Temple at Jerusalem to quell the disturbances of priests fighting over relics; when I see the priests parading in their garbs to the temple disregarding my people's needs; and when I think of the wars fought in the name of Christianity. At this kind of religion we can appreciate."

Christ can still today only make His triumphal entry into the hearts of men by deeds of love and mercy, and by deeds of love and mercy His heavenly Kingdom

comes. Do we have a living faith actively commending Christ by deeds of love and mercy? Prove it!

CONCERNING TRINITY SEMINARY

(Continued from page 6)

believe, that Trinity is rendering a fairly significant service in its present location. It appears, however, that the decision has been made that our seminary should be relocated, and this may be for the better. Should we move to an area which already has the services of one or more Lutheran seminaries? Admittedly there may be points in favor of this. But in considering possible other locations such areas as Denver, Texas, Southern California or the Pacific Northwest have been suggested. In each of these areas our Lutheran Church is experiencing rapid growth and facing tremendous mission opportunities; and none of these areas now has a Lutheran Seminary. We believe the record of service in our own seminary reveals that even a school which might begin modestly with a small staff and student body could render such service to the church as to make this aspect of the whole issue worthy of serious consideration. It would be interesting—and quite essential—to hear what some of the churches in the proposed new locations think about this matter.

Why, Why...?

The Problem of Tragedy

(Continued from front page)

and old man, a Church of God retired minister, whose twenty-five-year-old daughter is upstairs, dying of cancer. Her husband was in a wreck two nights ago while coming over the mountains in the eastern part of the state, trying to get here before she dies. He's in a hospital up there, with a badly fractured leg, and we're trying to figure out how to get him transferred here, as she's been asking for him."

War of being alone

Later in the afternoon I sat in a psychiatric ward, listening to a man tell of his helplessness in the face of alcohol, and how his wife had died while he was drunk. A young student had just told me of the growing sense of panic and doubt that had been responsible for the weeping spells that had made hospitalization necessary. As I walked down the hall a woman stopped me to ask, "You are the hospital chaplain, aren't you? Will there be a service in the ward on Christmas day?" And went on to tell me of her three children and

how she missed them. Fear was her problem, she explained, fear of being alone.

All of these conversations in an afternoon just two days before Christmas, and they are fairly typical of almost any day, except in minor detail, in any hospital across the country. As pastors we move into these situations because we are pastors, and people welcome us for the same reason. In and of ourselves we are unimportant. We say, "I'm sorry. May I sit with you a little while." And, in the dark hours that follow, the suffering person, his grief an infant's cry, his rebellion a challenge hurled at the universe, begs for an answer, and knows full well we have no answer. None that he would accept, and perhaps none that we ourselves find satisfactory.

Recently at the hospital, in an orientation lecture for first year medical, nursing, dietary, physiotherapy, hospital administration and record librarian students, some 300 young people stared at me with wonder as I was introduced to speak upon the subject of Religion in the Hospital. I said, "The healing inclination is a religious feeling. The intention of helping

another human being, to free him from suffering, however small and inadequate and temporary the relief may be, is the stuff of religion, and if it is strong in you as you begin your intensive study of preparation for your various tasks you will be successful. As persons serving in many different positions upon the healing team, whatever your task, you join your efforts with the efforts of God, the heart of the universe, to bring healing to the sick. Hold to this thought, regardless of how discouraging the tasks before you, and you will be creative persons."

What of God in all of this? God, too, must fail, or God would not be God, not a God as we believe in him, filled with compassion and understanding and infinite patience, able to receive our loved ones as they slip away, and heal the broken spirits of those who wait for another day. —Condensed from "Religion and Health."

GUYER AND HANSEN LOANS

INSURANCE — REAL ESTATE

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Blair, Nebraska

H. Lyle Guyer

P. V. Hansen

ACKNOWLEDGMENTS

ACKNOWLEDGMENTS		Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total Synodical Budget \$275,202.00.									
Previously acknowledged		78766.93	23229.00	87030.00	29940.00	61546.00	7800.00	1542.00	641.00
Beresford, S. D., in memory of Raymond Hermansen: Jim Feddersen \$1, Ernest Thompson \$3, Nels Thompson \$1		5.00				5.00			
Sleepy Eye, Minn., Trinity Luth. Ladies Aid		30.00	30.00						
Audubon, Ia., Mr. and Mrs. Alfred H. Christensen of Ebenezer Church		30.00		10.00			10.00	10.00	
Laurel, Nebr., Gethsemane Ladies Aid		100.00		35.00		30.00	10.00	10.00	
Selma, Camf., Pella Luth. Church		100.00		40.00		25.00			
Kankakee, Ill., Trinity Luth. Ladies Aid		5.00	5.00						
Exira, Ia., Martin Jensen in memory of Mrs. Jim Christensen		1.00				1.00			
Westby, Mont., Mr. and Mrs. Lennert Hansen of Emmaus Church		25.00				10.00			
Minneapolis, Minn., Luth. Bible Institute for Rev. A. R. Petersen		8.33							
Hutchinson, Minn., Mr. and Mrs. W. B. Lamp, Christmas offering in memory of uncle Carl Jensen, Evan, Minn.		2.00							
Hutchinson, Minn., Mr. and Mrs. W. B. Lamp, Christmas offering		5.00		2.00				3.00	
Atlantic, Ia., St. Paul's Luth. Ladies Aid, Life Membership for Mrs. P. G. Clemmenssen		6.75					6.75		
Chicago, Ill., Edwin and Frances Jorgensen in memory of Martin Kjeldsen of Golgotha Church		10.00				10.00			
Chicago, Ill., Mrs. Metha Knudsen in memory of Martin Kjeldsen of Golgotha Church		3.00							
Viborg, S. Dak., Norman Johnson in memory of Loui P. Larsen		1.00				1.00			
Chicago, Ill., M. Rolsted in memory of Martin Kjeldsen		5.00							
Kenmare, N. D., Dorcas Ladies Aid of Trinity Luth. Church, for Elim Home \$30, for Indian Mission \$15		45.00	30.00				15.00		
Marcus, Ia., Nazareth Luth. Church		250.00		90.00		80.00			
Plainview, Nebr., Bethany Luth. Church		211.40	11.40	80.00		60.00			
McNabb, Ill., Ladies Aid of Emmaus Luth. Church in memory of Jens Bundeaaard		5.00							
Cedar Falls, Ia., Mr. and Mrs. Bertel B. Schou \$50 in memory of T. C. Hansen and \$50 in memory of M. A. Sweet		100.00							10.00
Coon Rapids, Ia., the Luther League		5.00	5.00						
Exira, Ia., Mr. and Mrs. Fred Crees, Mr. and Mrs. Charles Crees and George Mardesen in memory of Mrs. Jim Christensen		3.00				3.00			
Beresford, S. D., Town Circle of Nazareth Luth. Church		50.00	10.00	10.00	10.00	10.00			
Chicago, Ill., Atonement Luth. Church		200.00	25.00	50.00	25.00	50.00			
Christiansfeld, Denmark, estate of Mrs. Rev. A. P. Hansen		47.03							
San Francisco, Calif., Zion Sewing Society of Ansgar Luth. Church		25.00							
San Francisco, Calif., Zion Sewing Society of Ansgar Luth. Church \$10 for the Oaks Home and \$10 for Elim Home, Elk Horn		20.00	20.00						
Oakland, Calif., Our Savior's Luth. Ladies Aid \$15 for the Oaks Home, \$15 for Elim Home, Elk Horn		30.00	30.00						
Westbrook, Me., Ladies Aid of Trinity Luth. Church		25.00							
Waunaca, Wis., Trinity Luth. Brotherhood in memory of Paul Bammel, Waupaca		2.00				2.00			
McCabe, Mont., in memory of Walter Rasmussen from members and friends of Ebenezer Church		7.00				7.00			
Shelby, Ia., Shelby Luth. S. S.		90.00		20.00	20.00	20.00	20.00		
Ellendale, Minn., St. Ansgar Luth. Church		127.00		60.00		20.00	20.00	7.00	
La Grange Park, Ill., Mr. and Mrs. C. K. Booker and Mr. and Mrs. F. V. Coreltry in memory of Martin Kjeldsen of Golgotha Church, Chicago		5.00		5.00					
Albert Lea, Minn., in memory of Dora Romer of Trinity Luth. Church		32.00	2.00				30.00		
Albert Lea, Minn., the Elim Circle of Trinity Luth. Church		100.00	100.00						
Irene, S. D., Turkey Valley Luth. Church		45.30				20.30			
Fremont Bluffs, Nebr., Trinity Luth. Ladies Aid		150.00				150.00			
Kankakee, Ill., Trinity Luth. Church		160.00	25.00	25.00	25.00	25.00	10.00		
Falmouth, Me., Emmaus Ladies Aid		15.25							
Audubon, Ia., Mr. and Mrs. Kenneth S. Christensen of Ebenezer Church		25.00	10.00			10.00	5.00		
TOTAL		86878.99	6833.20	25974.69	5869.67	21397.04	3454.35	560.18	1768.00

SPECIAL MISSIONS

[illegible]

Church	25.00						25.00	
land, Calif., Our Savior's Ladies Aid	100.00	25.00	25.00	25.00	25.00			
brook, Me., Ladies Aid of Trinity Luth. Church	100.00	25.00	25.00	25.00	25.00			
oklyn, N. Y., Women's Society of Salem Luth. Church	20.00	10.00	10.00					
nville, Mich., the W.M.S. in memory of Mrs. N. T. Nelson,								
mother of Mrs. Leo Andersen	5.00	5.00						
hfield, Minn., St. Peter's Ladies Aid in memory of Dr. Ina-								
domi	5.00	5.00						
na, N. D., Trinity Luth. S. S.	32.13	8.03	8.03	8.03	8.04			
by, Mont., Peter Andersen	10.00			5.00	5.00			
abe, Mont., in memory of Walter Rasmussen from members								
and friends of Ebenezer Church	3.00				3.00			
by, Ia., Shelby Luth. S. S.	10.00	10.00						
ndale, Minn., St. Ansgar Luth. Church	60.20						60.20	
rt Lea, Minn., in memory of Dora Romer of Trinity Luth.								
Church	56.00		50.00		4.00	2.00		
rt Lea, Minn., Israel Circle of Trinity Luth. Church	50.00					50.00		
e, S. D., Turkey Valley Luth. Church	60.00				15.00			
mont Bluffs, Nebr., Trinity Luth. Ladies Aid	150.00	37.50	37.50	37.50	37.50			45.00
k. Wis., St. Peter's Sunday School	60.00	15.00	15.00	15.00	15.00			
ubon, Ia., Rev. M. P. Bollesen	1.00							1.00
ubon, Ia., Mr. and Mrs. Kenneth S. Christensen of Ebenezer								
Church	55.00	10.00	10.00	10.00	10.00	5.00		10.00
TOTAL	55468.72	9770.08	5298.07	4754.09	9150.63	121.24	76.98	25825.60
								472.03

elved with thanks.

Blair, Nebr., Nov. 26, 1955.

H. J. Hansen, Treas.

NEWS AND NOTES

continued from page 2)

un March 27, with ground break-
ceremonies.

onations of time, labor and money
e made by residents of the com-
nity, many of whom are not mem-
s of the church. We hope this pro-
has helped to bring the community
church together. The parsonage
built on the lot southwest of the
rch next to the Dr. Earl Bunce
ne.

picture window in the spacious
ng room offers a view of Cranberry
e, and picturesque stump fences.
re are three large bedrooms and a
itty pine panelled study in addition
the kitchen, living room and bath.
he full basement has been divided
four rooms, the largest is to be
ized for Sunday school purposes.
other rooms are an entry room, an
ity and furnace room. The parson-

age has an oil furnace.

Dedication of the parsonage is to be
held next spring in conjunction with
the church's 75th anniversary.

We cannot thank Rev. and Mrs. Le-
Vine enough for all they have done for
us in all their efforts and time given
so we have a parsonage of which most
of us are proud. And we know God is
pleased, as he wants our gifts and tal-
ents used in His service.

Notice to Pastors and Councils of the U.E.L.C. Congregations:

Congregations desiring to engage a
student intern from Trinity Seminary
for next year should make application
at the earliest possible date. The semi-
nary will be happy to send a copy of
the Internship Policy and Rules set up
by the faculty. Write to the Dean of
the seminary, Professor Theo. I Jensen,
Trinity Seminary, Blair, Nebraska.

Eugene, Ore., Emmaus Lutheran, H.

A. Svendsen, pastor. On October 16th,
The Emmaus Lutheran Church congre-
gation had their Sunday evening pot
Luck Supper in the parish hall. A pro-
gram was given. Miss Marjorie King-
sley, who had traveled this summer
throughout Europe, showed slides of
her trip through England, France, Ger-
many, Denmark and Sweden.

On October 25th, the Gold Band
League served a Swiss Steak Dinner.
Tables were decorated beautifully with
"Horn of Plenty" of flowers and fruits.
The men were the waiters and did a
splendid job in serving, while the wo-
men did the work in the kitchen.

On October 2nd., Rev. H. A. Svend-
sen participated in the Dedication Ser-
vice for the Severson Memorial Home,
(home for the aged). A large attend-
ance were at the service. The super-
intendent of the home is Rev. B. T.
Gabrielsen, formerly of Seattle, Wash-
ington.

OVERHAULING THE PARISH PROGRAM

(Continued from page 9)

convinced, to do away with our opening exercises
l in their place to bring up our children, all of them,
the way we worship. To do this we can follow our
er of worship in an abbreviated form, and with the
nister leading the worship and preaching a short ser-
n nearer the children's level, we can give the chil-
n the same experience on Sunday that their elders are
ting. This procedure has other advantages, too. It
kes it possible to work on the parents and getting
m to church and it is a fine device for building up
adult Bible class. In Portland we have made this
nge. We have no intention of turning back the clock.
h almost two years of experience behind us, we get
rill of hearing the children participate with a good
l of response in the worship forms of their church,
well as in having a large Bible class to instruct each
day. The Family Service itself lasts approximately
minutes, from 9:30 to 10:15, after which, young and
go to their classes of instruction. The only excep-
l to this new order is the primary department thru
first grade. They still have their own department op-
ting in the old way. We are satisfied to get the chil-

dren into this new venture when they get into the
second grade.

LUTHERAN HISTORY MADE IN AFRICA

(Continued from page 3)

The business sessions of the conference, beginning on
Monday, will be held by five co-presidents to be elected
at the first of those sessions. Three will be Africans
and two non-African, signifying the fact that this is
primarily a conference of the African Lutherans. Among
the delegates Africans are in the great majority.

They represent their own Lutheran churches as well
as missions administered by 24 European and American
organizations which together serve about one million
Lutherans of an estimated 15 million Christians in Af-
rica. Lutheran mission work in Africa has been car-
ried on since 1824.

The relatively largest number of Lutherans is found
in British-administered Tanganyika, where about one
million baptized Lutherans belong to about one hun-
dred congregations aided by one Norwegian, two Swed-
ish and two American mission organizations.

The total population of Tanganyika consists of about
eight million Africans belonging to some 120 different
tribes, 84,000 Asians and 20,000 Europeans.

Let us rejoice at this evidence of Lutheran solidarity
in Africa. It will help these young churches to see their
great task, and they will get the feeling that they are
not alone in their work.

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edited by

LYLE PAULSEN

To set the bells of Christmas ringing is a joyful task made easier with the CHRISTMAS CHIMES of 1955. Its music, pictures, and stories in beautiful makeup will enrich the season's observance in every home. An excellent gift, a treasured greeting to the men in the service, or a valuable addition to the family bookshelf of Christian literature.

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- old folks



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edited by

Helga Knudsen Nelson

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The book provides activity material including recipes for the girls and a homemade Christmas tree ornament for boys.

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